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2
54
52
Syn. 8. 52.
THE
Confession of the

FAYTHE AND DOCTRINE
beleued and professed, by the Protestantes
of the Realme of Scotlande,
exhibited to the estates of the same
in parliament, and by their pub-
like voices authorisid as a
doctrine, grounded vpon
the infallible woꝛde
of God.



MATH. 24.

And this glad tidings of the kyngdome,
shall be preached through the whole
worlde for a witnes to al nacions,
and then shal the end come.

Set furth and authorisid according
to the Quenes Maiesties
Iniunctions.

Printed at London by Rowland
Hall, dwelling in Goldyng
lane at the sygne of the
thre arrowes.

1561.

1871

1871

1871

1871

1871

1871

The estates of Scot-²

LAND VVITH THE INHABI-

tautes of the same professyng Christ Iesus

and his holy gospel. To their natural coun-

trei men, and to all other realmes and

nacions professyng the same Christ

Iesus with them, wishe grace mer-

cy and peace from god, the fa-

ther of our loide Iesus Christ,

with the spirite of rightu-

ous iudgement, for

saluation.



Long haue we thrust
deare brethzen to haue
notified vnto the world
the sum of that doctrine
which we professe, & for
the whych we haue su-
steyned infamy and daunger. But such
hath bene the rage of Sathan agaynst
vs and agaynst Christ Iesus his eter-
nall veritye lately bozne amongst vs:
that to thys daye no tyme hath bene,
graunted vnto vs to cleare our consci-
ences, as mooste gladlye we woulde
a. ii. haue

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hane done: for how we haue bene tossed
an whole yere past, & moſte part of Eu-
rope, as we ſuppoſe, both vnderſtande.
But ſeing y of y infinit goodnes of our
God (who neuer ſuffereth his afflicted
vtterly to be cōfounded) about expecta-
tion we haue obtained ſome reſt & liber-
tie, we could not but ſet furth this briel
and plaine confeſſion of ſuche doctrine
as is proponed vnto vs, and as we be-
leue and profeſſe: partly for ſatiſfaction
of our brethren whole heartes we doubt
not haue bene & (yet are) wounded by y
diſpitful railing of ſuch as yet haue not
learned to ſpeake well: and partlye for
ſtoppyng of the mouthes of the impu-
dent blaſphemers, who boldlye damne
y which thei neither haue heard nor yet
vnderſtād. Not y we we iudge y the cā-
kred malice of ſuch is able to be cured by
this our ſimple cōfeſſion: No, we know
that the ſwete ſauour of the Goſpell is
and ſhalbe death to the ſonnes of perdi-
tion, but we haue chiefe reſpect to our
weake and infirme brethren, to whome
we wold cūmunicat the botome of our
heartes, leaſt that they be troubled or ca-
ried awai by diuerſitie of rumoꝝ which
ſathan

sathan spreads abroad against vs to the defacing of this our moste godly enterprise: protesting that yf any man shall note in this our confession, any article or sentence repugnynge to Gods holye woꝛde, and do admonishe vs of the same in wrytyng, we by Gods grace do promise vnto hym satisfaction from the mouth of God, that is, from hys holy scriptures, or els reformatyon of that which he shall proue to be amys.

For God we take to record in our consciences, that from oure hartes we abhor all sects of heresye, and all techears of erroneous doctryne, and that with al humylytye we embrace the purytye of Chyists gospel, which is the only foode of oure soules, and therfore so pꝛecious vnto vs, that we are determined to suffer the extremytye of woꝛdly danger rather then that we wyll suffer oure selues to be defrauded of the same: for herof we are most certainly perswaded, that whosoever denyeth Chyist Iesus or is ashamed of him in pꝛesence of men, shal be denyed before the father and before his holy angels. And therfore by the assistance of the almyghty the same our

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 lorde Iesus, we fyrmely purpose to as
 hyde to the ende, in the confession of
 thys our faith, as by articles foloweth.

Of God. Chap. 1.

Deut. 6.
 Esay. 44.
 Deut. 4.

Math. 28.

Gen. 1.

Esay.

Prouer. 16.

We confesse and acknowledge one
 only God, to whom only we must
 cleaue, whom only we must serue
 whom only we must worship, & in who
 only we must put our trust: who is eter
 nal, infinite, vnmeasurable, incōprehen
 sible, omnipotent, inuisible, one in sub
 stance, and yet distinct in thre persons,
 the father, the son, & the holy ghost. By
 whom we confesse and beleue al things
 in heauen and earth, as well visible as
 inuisible to haue bene created, to be re
 tained in their being, & to be ruled and
 guyded by his inscrutable prouidence,
 to such ende, as hys eternall wisdom,
 goodnes, and iustice, hath appoynted
 them, to the manifestation of his owne
 gloze.

Of the creation of man.
 Chap. 2.

Gen. 1. 1.

We confesse and knowledge this
 our God to haue created man,
 to wit, our first father Adam,
 to his

to his owne image & similitude, to whome
he gaue wisdō, lordship, iustice, freewill
& cleare knowledge of him self, so that
in the whole nature of man there could
be noted no imperfection. From which
honour & perfection, man & woman dip
both fal: the woman being deceived by
the serpent, & man obeying the voice of
the woman, both conspiring against
the soueraigne maiestie of God, who in
expressed wordes had before threatened
death, yf they presumed to eate of the
forbidden tree.

Gene. 3.

Of originall synne. Chap. 3.

By which transgression, commonly
called originall syn, was the image
of God utterly defaced in man, and
he and his posteritie of nature become
enemies to God, slaves to satan, and
seruantes to syn. In so much that death
euerlasting hath had & shal haue power
& dominion ouer al that haue not bene
are not, or shal not be regenerate from
aboue, which regeneration is wrought
by the power of y holy gost, working in
the harts of the elect of God, an assured
faith in y promise of god, reueled to vs
in his word, by which faith, we apprehend

Ephes. 3.

Rome. 5.

Ioan. 3.

Rome. 5. 8.

a. iiii.

Christ

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Christ Jesus, with the graces and bene
fits promised in him.

Of the reuelation of the
promesse Cap. 4

Gen. 3.

Gen. 12. 15.

Esa. 7. 8.

For this we constantlie beleue, that
God after the fearfull and horrible
defection of man from his obedien
ce, did seke Adam againe, call vpo him,
rebuke his sin, couer him of the same, &
in the end, made vnto him a most ioyful
promes, to wit, that h^e seede of the womā
shuld break downe the serpentes hed, &
is, he shuld destroy the works of the de
uil; which promese as it was repeated
made moze clear from tyme to tyme: so
was it embraced with ioy, and most con
stantly receaued of all those faithfull frō
Adam to Noe, from Noe to Abraham,
from Abraham to Dauid, and so furth to
the incarnation of Christ Jesus all (we
meane h^e faithfull fathers vnder the law)
did se the ioyfull dayes of Christ Jesus
and did reioyse.

The continuance, increase, and
preseruatiō of the church:

Cap. 5.

We most constantly beleue that God
 preserved, instructed, multiplied,
 honored, decayed, & from death called
 to lyfe, his church in all ages from A-
 dam tyl the coming of Christ Jesus in
 the flesh. For Abraham he called from
 his fathers contre, him he instructed, his
 seed he multiplied, the same he maruel-
 lously preserved, and more marvellous
 he deliuered from the bondage and ty-
 rannie of Pharaos, to them he gaue his
 lawes, constitutions, and ceremonies,
 them he possessed in the land of Canaan,
 to them after Judges and after Saul,
 he gaue David to be king, to whom he
 made promise, that of the frute of his
 loynes should one sit for ever vpon his
 regall seat. To this same people from
 tyme to tyme he sent Prophets to re-
 duce them to the ryght waye of theyr
 God: from the which oftentimes, they de-
 clyned by ydolatrie. And albeit that for
 their stubburne contempt of iustice, he
 was compelled to geue them into the han-
 des of their enymies, as before was
 threatned by the mouth of Moyses.
 In somuche that the holye Citie was de-
 stroyed, the temple burnt wth fyre
 and

Ezech. 16.

Gen. 12.

13.

Exod. 1. 2.

Exod. 20

Iosu. 1. 25

1. Sal. 16.

2. Reg. 17.

2. Reg.

24. 25.

Deut. 18.

Iere. 39.

Esd. 1.

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Agg. 1. 2.
Zach. 3.

and the holle land left desolate the space of lxx. yeres. yet of mercie did he redde them againe to Ierusalem, where the Citie and temple were reedified & they against al temptations and assaults of sathan, did abyde till the messyas came according to the promise.

¶ Of the incarnation of

Christ Iesus. Cap. 6.

Gal. 4.

When the fulnes of tyme came God sent hys sonne hys eternall wise dome, the substance of his owne glozve, into this worlde, who toke the nature of manhode of the substance of a woman, to wit, of a virgin; & that by operation of the holy ghoste.

Luc. 1. 2.

Eli.

And so was bozne the iuste seade of David, the angell of the gret counsaile of God, the verve messyas promysed; whom we acknowledge and confesse Emanuell, very God, and very man, two perfyte natures vnited and ioyned in one person.

By which our cōfessiō, we condēpne & dāpnable and pestilent heresyces of Arius, Marcion, Eutiches, Nestorius, & suche others, as eyther dyd deny the eternitie of his godhode, eyther the veritie

ritie of his humane nature, eyther confound them, eyther yet denyde them.

¶ Why it behoued the mediator
to be very God and ve-
ry man. Cap 7.

We acknowledge and confesse, that
this most wonderous coniunction
betwixt the godhode and the man
hode in Christ Jesus, dyd proceed from
the eternall and immutable decree of
God, whence also, our saluation spring-
geth, and dependeth.

¶ Election. Cap 8.

For that same eternall **G O D** and Eph. 1.
father, who of mere grace elected vs Heb. 2.
in Christ Jesus his sone, before the
fundacion of the worlde was laid, ap-
pointed him to be oure head, oure b2o-
ther, our pastoz and great bishop of our Ioan. 10.
soules. But because that y enemitie be-
twixt the iustice of God & our synnes
was such, y no fleshe by it self could, oz
myght haue atteyned vnto **G O D**: it
behoued, that the son of God shuld des-
cend vnto vs, and take him self a body
of oure body, fleshe of oure fleshe, and
bone of oure bones, and so become the
per-

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Ioan. 1.

Ioan. 20.

Egi. 53.

perfit mediator betwixte god and man,
geuing power to so manye as beleue in
him to be the sonnes of god, as him self
doth witnes. I pas vp to my father, &
vnto your father, to my god, and vnto
your God. By which most holy frater-
nitie, whatsoeuer we haue lost in Adam
is restored to vs agayne. And for thys
cause are we not affrayd to call god our
father, not so much because he hath crea-
ted vs (which we haue cōmon with the
reprobate) as for that that he hath geuen
to vs his only sonne to be our brother,
& geuen vnto vs grāce to acknowledge
& embrace him for our only mediator,
as before is sayde. It behoued farther
the Messias and redemer, to be very god
& very man because he was to beare vp
on hym the punishment due for our
transgressions, and to present him selfe
in the presence of his fathers iudgemēt
as in our person to suffer for our trans-
gression, and inobedience, by death, to
ouercom him y^e was authour of death.
But because the onely godhead coulde
not suffer death, neither yet could y^e on-
ly manhead ouercom y^e same, he ioynd
both to gether in owne person, that the
imbecill

Imbecility of the one, shuld suffer and be subiect to death (which we had deserued) and the infinite and inuincible power of the other, to wit of the godhead: shulde triumphe and purches to vs lyfe libertie, & perpetuall victorie, and so we conesse and most vndoutedlie beleue.

¶ Christis deathe, passion, and
buriall. Cap. 9.

That oure lord Iesus offered hym self a voluntarie sacrifice vnto hys father for vs, that he suffered contradiction of synners, that he was wou'ded and plaged for oure transgressions that he being y cleane innocent lamb of God, was dāpned in the presence of an earthlie iudge, that we shuld be absolved befoze the tribunall seate of oure God. That he suffered not onely the cruell deathe of the crosse (whych was accursed by the sentence of God) but also that he suffered for a season y wrath of his father, which synners had deserued. But yet we auow y he remained the only welbeloued & blisset son of his father, euen in y middis of his anguish and tozment, which he suffered in body
and

Heb. 10.
Esa. 53.

Deui. 21.
Gal. 3.

Heb. 10. 1.

and soule, to make y full satisfaccion for the synnes of the people. After y which we cōfesse and auow, y there remaineth no other sacrifice for syn, which if any affirme, we no thing dout to auow, that they are blasphemous agaynst Chzists deathe, and the everlasting purgation & satisfacciō purchaced to vs by the same.

Resurrection. Cap. 10.

Act. 2. 3.

Rom. 6.

Mat. 28.

Mat. 27.

Ioan. 20

21.

C vndoubtedlye beleue that inso-
VV much as it was impossible that the
dolours of death shuld reteayne in
bōdage y authoz of life y our lord Iesus
crucified, deade & buried, who descēded
into hell, did ryse againe for our iustifi-
cation, & destroyng of him, who wasthe
authour of death, brought life again to
vs that were subiect to deathe & to the
bondage of the same, we know that his
resurrection was confirmed by the te-
stymony of hys verye enymies, by the
resurrection of the dead, whose sepul-
chres did open and they did aryse, and
appeared to many, within the citie of
Ierusalē. It was also cōfirmed by y te-
stymony of his angels, and by y senses
and iudgementis of his apostles and of
others

others, who had conuersacion and did
eate and drinke with him after his resur-
rection.

¶ Ascensyon. Cap. ii.

Nothing doubt but the self same
VVbody which was bozne of the vir-
gin, was crucified, dead & buried, & Act. 1.
Mat. 28.
which did rise agayne, did ascēd into the
heavens for the accomplishment of all
things, where in oure names, and for
our comfort, he hath receaued al power
in heauen and earthe, where he sitteth
at the right hand of the father, crowned
in hys kyngdome, aduocat, and onely
mediator for vs. Which glorie honour
and prerogative he, alone amongst the
bretthren, shall posses, tyll that all hys
enemys be made his footstole.

1. Ios. 2.
1. Tim. 2.
Psal. 110.

As that we vndoubtedlie beleue there
shalbe in the final iudgement: to the ere-
ction whereof, we certainly beleue
that the same oure lord Iesus shall visi-
bly retourne, as that he was sene to
ascend. And then we firmly beleue, that
the tyme of refreshing and restitution
of all things shall come, insomuch that
those that from the beginning haue suf-
fered violence, iniurie, and wrong, for
righte

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Apoc. 20.
Eli. 66.

ryghteousnes sake shall inheryte that
blessed immortallitie, promised from
the beginning: but contrarywise, & stub
burne, inobedient, cruell oppressours,
filthy persons, idolaters, and all sortes
of vnfaithfull: shall be cast in the dūgeon
of utter darknes, wher their worme shall
not die, neyther yet their fyre shall be ex
tinguished. The remembrance of which
day, & of the iudgment to be executed in
the same, is not onely to vs a brydle
whereby oure carnal lustes are refray
ned, but also suche inestimable cōfort, &
neyther may the thzeatnyng of word
lie pzinces, neyther yet the feare of tem
porall deathe and present danger, moue
vs to renounce and forsake that blissed
societie, which we the membrs, haue
with our head and onli mediator Christ
Jesus. Whom we confesse and auow to
be the messyas promised, the onlie head
of his church, our iust lawe gener, oure
onlie hie pziest, aduocat, and mediator.
In which honours, and office, if man
or angel presume to intrude themselues
we vtterly detest and abhoze them, as
blasphemous to oure seuerane and sub
preame gouernour Christ Jesus.

Eli. 1.
Collos. 1.
Heb. 9. 10.

Faith

Of Scotland.

29 Faith in the holy ghost.

Cap. 12.

This oure faith and the assurance of
the same procedeth not from fleshe
and bloode, that is to say, from no
naturall powers within vs, but is the
inspiration of the holy ghost: whom we
confesse, God, equal with the father and
with the son, who sanctifyeth vs, and
bringeth vs into al veritie by his owne
operation, with out whom, we shoulde
remaine for euer enemies to God, and
ignorant of his sone Christe Iesus. For
of nature we are so dead, so blind, and so
peruers, that neither can we fele when
we are pricked, see the light whē it shyneth,
nor assent to the will of god when
it is reuealed, onles, the spirite of the
lord Iesus quicken that which is dead,
remoue the darknes frō oure mindes, &
bowe our stubbozne hartes to the obediē
ce of his blissed wil. And so as we cōfesse
that God the father created vs, whē we
were not: as his sone our lord Iesus re-
demed vs whē we wer enemies to him:
so also do we confesse, that the holy gost
both sanctifye and regenerat vs, with-
out all respect of any merite proceeding
b. l. from

Mat. 16.

Ioan. 14.

15. 16.

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Rom. 5.

from vs: be it before, or be it after oure regeneration. To speak this one thing yet in more plaine wordes, as we willingly spoyle oure selues of all honoz, and glozie of our owne creatiō, and redemption: so do we also of oure regeneration, and sanctificatiō: for of our selues we are not sufficient to think one good thought, but he who hath begō y^e work in vs, is onlie he that continueth vs in the same, to the prayse & glozy of his vn deserued grace.

2. Corin. 3.

¶ The cause of good workes. Cap. 14.

Ioan. 13.

Ephes. 2.

SO that the cause of good woorkes we cōfesse to be not oure fre will, but the spirite of y^e lord Iesus, who dwelling in our harts by trew faith, bzigeeth furth suche good woorkes, as God hath prepared for vs to walk in. For this we most boldly affirme, that blasphemy it is to say that Christ abydeeth in y^e harts of such, as in whom ther is no spirit of sanctificatiō. And therfore we feare not to affirme, that murtherers, oppressers, cruell persecuters, adulterers, hozemou

hozemōgers, filthy persones, idolaters,
 bronkardes, theues, and all woꝝkers of
 iniquitie, haue neither trew faith, n^{or}
 ther any poztion of the spirite of y^e loꝝd
 Iesus: so long, as obstinatlie they con-
 tinue in ther wickednes. Foꝝ how sone
 that euer the spirite of the loꝝde Iesus
 (which Gods elect childzen receaue by
 trew faith) taketh possessiō in the harte
 of euery man, so sone doth he regenerat
 and renew the same man. So that he be-
 gynneth to hate that, which befoꝝe he lo-
 ued, & begynneth to loue that, which be-
 foꝝe he hated. And frō thēce cometh that
 continual battail which is betwixt, the
 fleshe and the spirite in Gods childzen:
 so that the fleshe and naturall mā, accoꝝ
 ding to the owne coꝝruption lusteth foꝝ
 thinges pleasinge & delectable vnto it
 self grudgeth in aduersitie, is lifted vp
 in prosperitie, and at enery moment, is
 pꝛoue & ready, to offend the maiestie of
 God. But the spirite of God which gy-
 ueth witnessinge to our spirit, that we
 ar the sonnes of God, maketh vs to re-
 sist filthy pleasures, & to grone in Gods
 pꝛesence foꝝ deliuerance from this bon-
 dage of coꝝruptiō. And finallie so trium-
 pheth

Gal. 5.

Rom. 8.

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pheth ouer syn, y it reyneth not in oure moztall bodyes. This battell haue not the carnall men, being destitute of God des spirite, but do followe and obey syn with gredynes, and without repentāce euin as the deuill, and their coꝝrupt lusstes doe prik them. But the sonnes of God, as befoze is said, doe fight against syn, doe sob and mourne, when they perceauē them selues tempted in iniquitie: & if they fall, they rise againe w earnest and vnfaigned repentāce, & these thinges they doe, not by their owne power, but by the power of the lord Iesus, without whom, they wer able to do nothinge.

Ioan. 15.

What workes are reputed good before God. Cap. 15.

Exod. 20.

Deut. 45.

The lawe

VVe confesse and acknowledge, that God hath geuen to man bys holy law, in which not only are foꝝbid- din al such woꝝkes as displease & offend his godlie maiestie, but also are cōman- ded al such as pleas him, and as he hath promised to rewarde. And these woꝝkes be of two sortes. The one, are done to y honoure of God, the other to the pꝛofite of

Of Scotlande.

of oure neyghbours: and vouch haue the
reueled will of **G D D**, for their assu-
rance. To haue one **God**, to worship and
honoure hym, to call vpon hym in all
our troubles, reuerence his holy name,
to heare his worde, to beleue y^e same, to
communicate with his holy sacraments,
at the workes of the first table. To ho-
nour father, mother, princes, rulers,
and superiour powers: to loue them to
support them, yea to obey they^r char-
ges (not repugning to the commande-
ment of **God**), to saue the liues of inno-
centes, to repressse tyrannie, to defend y^e
oppressed, to kepe our bodie cleane and
holy, to liue in sobernes and temperance,
to deale iustlye wth all men, bothe in
word and dede: and finalie to repressse al
appetyte of our neyghbours hurt, are
the good workes of the seconde table
which are most pleasing and acceptable
vnto **G D D**, as those workes that are
commanded by him self. The contrary
where of, is syn most odious which al-
waies displeaseth him & prouoketh him
to anger. As not to cal vpon him alone,
when we haue neade, not to hear his
worde wth reuerence, to contemne &
b. iii. de

The wor-
kes of the
firste table

Ephes. 6.
The wor-
kes of the
second table

Ezech. 22.
Iere. 22.
Esai. 50.
1, Thes. 4.
Luc. 2.

Things con-
trary to the
firste and se-
cond table.

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Rom. ii.
Ezech. 22.

Esa. 26.

dispyse it, to haue, & to worshop idols,
to maintaine & defend idolatrie, lightlie
to esteame the reuerent name of God,
to pzophane, abuse, or contemne the sa-
cramentes of Christ Iesus, to disobey
or resist any that God hath placed in
authoritie, (whllest they pas not ouer y
boundes of their office) to murther or to
consent ther to, to bear hatred, or to suf-
fer innocent blode to be shed, if we may
withstande it. And finalie, the trasgres-
sion of any other commandement in the
first or second table, we cōfesse & affirme
to be syn, by the which Gods hate, and
displesour is kendled against the pzond
vnthankfull world. So that good woꝝ-
kes we affirme to be those only, that are
done in fayth & at Gods cōmandement,
who in his lawe hathe expressed, what
the things be that please him. And euil
woꝝkes we affirme not only those that
expresedlie are done against Gods com-
mandemēt, but those also y in matters
of religion, & worshipping of God hath
no other assurance, but the inuencion &
opinion of man: which God from the be-
gynnyng, hath euer reiected, as by the
pzophete Esay, & by oure master Christ
Iesus

Of Scotland.

Jesus, we ar taught in these wordes. ^{Mat. 15.} In
vaine do they worshop me, teaching the
doctrines the pzeceptes of men.

¶ The perfection of the law,
and imperfection of man.

Cap. 16.

The law of God we confesse and ac- ^{Rom. 7.}
knowledge most iust, most equall, ^{Plal. 19.}
most holy, and most persyte, com-
manding those thynges whych beyng
wrought in perfectiō, wer able to gene ^{Deut. 5.}
life. and able to bying man to eternall se-
licitie. But oure nature is so corrupt, so ^{Rom. 10.}
weak, and so vnperfyte y we are neuer
able to fulfill the woꝝkes of the law in
perfectiō. Yea. if we say we haue no sin,
euē after we ar regenerated. we deceaue
oure selues. and the veritie of **G D D** is
not in vs. And therefore it behoueth vs ^{1. Ioan. 1.}
to appꝛehend Christ Jesus with his iu- ^{Rom. 10.}
stice and satisfaccion, who is the ende &
accomplishmet of the law, by whom we ^{Gal. 3.}
ar set at this libertie, that the curse and ^{Deut. 26.}
malediction of **G D D**, fal not vpon vs, ^{Eph. 1.}
albeit we fulfil not the same in all poin- ^{Rom. 4.}
tes, for god the father beholding vs, in
the body of his sone Christ Jesus, accep

b. liii.

teth

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teth our imperfite obediēce, as it were
perfite, & couereth our woꝝkes whych
are defiled, with many spottes, wth the
iustice of his son, we do not meane that
we ar so set at libertie, that we owe no
obediēce to the law (soꝝ that befoꝝe we
haue plainly confessed). But this we af
firme, that no man in earth (Chꝛist Je
sus onely except) hath geuen, geueth,
oꝝ shall geue in woꝝke y^e obedience to y^e
law, which y^e law requireth. But whē
we haue done al thinges, we must fall
doun & vnfaignedly confes, that we are
vnpꝛofitable seruantes. And therefore
who soener boſteth them selues of the
merites of their owne woꝝkes, oꝝ put
their trust in the woꝝkes of supereroga
tion, boſte themſelus of that whiche is
nought, and put their trust in damna
ble Idolatrie.

Luke. 10.

To put
trust in our
own wor
kes, is dam
nable ido
latrie.

¶ Of the Church. Chap. 17.

Math. 3. 8.

As we beleue in one God, father,
son, and holy ghoſt, so do we moſte
conſtantly beleue that from the be
gynnyng there hath bene, and now is,
and to the end of the woꝝld ſhalbe, one
church, that is to ſaye: a company and
multi,

multitude of men chosen of God, who
 rightly worship & embrace him by true
 faith in Christ Jesus, who is the onely
 head of the same church, which also is
 y^e body & spouse of Christ Jesus, which
 church is catholike, that is, vniuersal,
 because it containeth the elect of all a-
 ges, of al realmes, nations, & tonges,
 be they of the Jewes, or be they of the
 Gentils, who haue communion and
 societie with god the father and wth his
 sonne Christ Jesus thzough the sancti-
 ficatioⁿ of his holy spirit, & therfoze is it
 called the cōmunion, not of prophane
 persons, but of saints: who as citizins
 of the heauenlye Jerusalem, haue the
 fruition of the most inestimable benefi-
 tes, to wit, of one God, one lord Jesus,
 one faith, & of one baptisme, out of the
 which church, there is neither lyfe nor
 eternal felicitie. And therfoze we vtter-
 ly abhorre the blasphemie of those y^e af-
 firme, that mē which lyue accoꝝding to
 equitie & iustice, shalbe saued, what re-
 ligioⁿ that euer they haue professed. For
 as wout Christ Jesus there is neyther
 lyfe nor saluacion, so shal ther none be
 participant therof, but such as y^e father
 hath

Ephe. 1.
 Collof. 1.
 Ephe. 5.

Apo. 7.

Ephe. 3.

Ioan. 5. 6.

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hath geue vnto his son Christ Iesus, & those in time to come vnto him, auowe his doctrine, and beleue in hym, (we appzehende the children w the faithful parentes) this church is inuisible known only to God, who alone knoweth whom he hath chosen & comprehendeth aswel (as sayd is) the elect that be departed cōmonly called the church triūphāt as those that yet liue and fight against syn and sathan, as shall liue hereafter.

¶ The immortalitie of the soules.

Chap. 18.

Apoc 14.

Apoc 7.

Luc 16.

The elect departed are in peace and rest from their labours: not that they slepe and come to a certain obliuio, as som fantastiks do affirme: but that thei are deliuered from al fear and tozment, and all temptation, to which we, and all Gods elect are subiect in this life, & therfore do beare y name of the church militant: as cōtrariwise the reprobate & vnfaithfull departed, haue anguish, tozment & paine, y can not be expessed. So that neither ar y one nor the other in such slepe, that thei fele not their tozment, as the parable of Christ Iesus in the. xvi. of Luk, his woordes to the

Of Soetlande,

the these, & these words of y^e soules cry-
yng vnder y^e altar (o lord thou that art Apoc. 6.
righteous & iust, how lōg shal thou not
reuenge our blode byō these that dwel
in the earth) doth testifie.

¶ Of the notes by the which the trew chur-
che is discerned from the false, and who
shalbe iudge of the doctrine. Cap. 19.

BEcause that Sathan from the be-
gynnyng hath laboured to decke
hys pestilent Synagog wyth the
title of the church of God, and hath in-
flamed the hartes of cruel murderers,
to persecute, trouble & molest, the true Ge. 4. 21. 27
church and membres thereof, as Cain
did Abel, Ismael, Isaaak, Esau, Jacob,
& the hole priesthode of y^e Jewes Christ
Jesus himself & his apostles after him. Mat. 23.
It is one thing most requisite that the Ioan. 17.
trew church be decerned from the filthy Actes. 3.
synagoges, by cleare and perfit notes,
least we beyng deceyued, receyue & em-
brace to our owne condemnation, the
one for the other. The notes, signes, &
assured tokens, whereby the immacu-
late

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late spouse of Christ Iesus, is knowen
frō the horrible harlot, & church malig-
nāt: we affirme are neither antiquitie,
title vsurped, lineal discēt, place apoin-
ted, noꝝ multitude of men, appꝛouinge
an errour, foꝝ Cain in age & title was
pꝛeferred to Abel & Seth, Ierusalē had
pꝛerogatiue aboue al places of y^e earth,
wher also wer y^e pꝛiests lineally discen-
ded frō Aaron, & greater nūbꝛe folowed
the Scribes phariseis & pꝛiests, thē vn-
fainedly beleued & appꝛoued Christ Je-
sus & his doctrine: & yet as we suppose
no man of sound iudgement wil grant,
that any of y^e foꝝnamed, were y^e church
of god. The notes therfoꝛe of the trew
church of god, we beleue cōfes & auow
to be, first, y^e trew pꝛeaching of y^e woꝛde
of god, into the which God hath reue-
led him self vnto vs, as the wꝛytynge
of the pꝛophetes and apostles doth de-
clare. Secondly the ryght administra-
tion of the sacraments of Christ Iesus,
which must be annered vnto y^e woꝛde &
pꝛomisse of God, to seale & confirme the
same in our heartes, last ecclesiasticall
discipline vꝑꝛightly ministred, as gods
woꝛd pꝛescribeth, wherby vice is repꝛe-
sed

Notes of
the trew
church.

Ioan. 1. 10.

Rome. 4.

sed, & vertue nozished. Whersoever then
these former notes, are sene, & of any
time cōtinue (be y nūber neuer so few,
aboue two o2 thze) there wout all dout
is y true church of Chzist, who acco2,
ding to his promise, is in y middest of
thē. Not y vniuersal, of which we haue
befoze spoken, but particular, suche as
was in Cozinthus, Gallacia, Ephesus
& other places, in which the ministerie
was planted by Paul, & wer of himself
named y churches of God: & such chur-
ches we the inhabitants of y realme of
Scotland, professours of Chzist Iesus,
professe our selues, to haue in our ci-
ties, to wnes, & places refozmed, for the
doctrine taught in our churches is cōtel-
ned in the witten word of god, to wit,
in y bokes of y old & new testaments,
in those bokes we meane which of the
auncient, haue bene reputed canonical.
In the which we affirme that al things
necessary to be beleued for the saluatiō
of mankynd, is sufficiently expessed.
The interpretacion wherof, we cōfesse
neither apertaineth to priuate no2 pub-
lick person, nether yet to any church for
any pzeeminence, o2 pzerogatiue per-
sonall

1. Cor. 5.

Acts. 16. 13.

1. Cor. 2.

Acts. 20.

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To whom
the inter-
pretation
of the scrip-
ture apper-
tayne.

1. Cor. ii.

sonal or local which one hath aboue an other, but apertaineth to the spirite of God, by the which also y scripture was writtē. When cōtrouerſie then happeneth for y right vnderſtandinge of any place or ſentence of ſcripture, or for the reſozmacion of any abuſe wythin the church of God, we ought not ſo muche to loke what men beſore vs haue ſayde or done, as vnto that, which the holye ghoſte vniſormlie ſpeaketh with in the booke of the ſcriptures. And vnto that which Chriſt Jeſus himſelfe did, & command to be done. For this is one thing vniuerſally graunted, that the ſpirit of god which is the ſpirite of vnitie: is in nothyng contrary to him ſelfe, if then the interpretation, determinaciō, or ſentence, of any doctoꝝ, church, or counſaile, repugne to the playne worde of God, writtē in any another place of y ſcripture, it is a thing moſt certaine y there is not the true vnderſtanding and meaning of the holye ghoſt: although that counſailles, realmes, and nations haue approued & receaued the ſame. For we dare not receyue nor admit any interpretation which repugneth to any prin-
cipall

Of Scotland.

chefe poynt of our faith, or to any other
plaine text of scripture, or yet vnto the
rule of charitie.

¶ The authoritie of the scriptures.
Chap. 20.

AS we beleue & confesse the Scrip- 1-Tim. 3.
tures of God sufficient to instruct,
and make the man of God perfite:
so do we affirme and anow the authori-
tie of y^e same, to be of God, & nether to
depend on mē nor angels. We affirme
therfoze, that such as alledge the scrip-
ture to haue no other authoritie, but y^e
which it hath receyued from the church
to be blasphemous against God, and Ioan. 10.
iniurious to the true church, which al-
waies heareth and obeyeth the voice of
her owne spouse and pastour, but tas-
keth not vpon her to be maistres ouer
the same.

¶ Of the generall counsayles, of theyr
power, authoritie, and causes of
their conuention. Chap. 21.

AS we do not rashely dampne that
which godly men assembled toge-
ther

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ther in general counsel lawfullie gathered haue proponed vnto vs : so without iust examinatiō. do we not receiue what soeuer is obtruded vnto men vnder the name of generall counsell : for plaine it is, as thei wer men, so haue some of the manifestly erred, and that in matters of great weight and importāce. So for the as the counsell proueth the determination and commendement that it geueth, by the plaine worde of God, so sone do we reuerence and embrace the same. But if me vnder the name of a counsaile pretend to sortge vnto vs new articles of our faith, or to make constitutions repugnyng to the word of God : then vtterlie we must refuse the same as the doctrine of deuills, which draweth our soules from the voice of our only God, to followe the doctrines and constitutions of men. The cause then why that generall counsailes came together, was nether to make any perpetual law which god before had not made, neither yet to sortge new articles of our beleefe, nether to geue the word of god authoritie: much lesse, to make that to be his word or yet the trew interpretatiō of the same which

How far
the Con-
sels are to
be allow-
ed.

Where in
they are to
be reiec-
ted.

1. Tim. 4.

why they
were as-
sembled.

which was not befoze his holy wyl expressed in his worde . But the cause of counsels (we meane of such as merite the name of counsels) was partly for confutation of heresies, and for geuing publick confession of their faith to the posteritie folowynge, whiche bothe , they did by the authoritie of Gods wrytten word, and not by any opinion of prerogative that they could not erre, by reason of their general assemblie. And this we iudge to haue ben the chief cause of general consels : y other was for good policie and order to be constitute and obserued in the church, wherin (as in y house of god) it be becometh al thinges to be done decently and in order . For that we think that one policie and one order in ceremonies can be appoynted for all ages, times, & places: for as ceremonies , such as men haue deuised are but tempozall: so may & ought they to be changed, when they rather foster superstition , then that they edifie the church vsyng the same.

Why counsels were called.

Ceremonies ought to be changed when they foster supersticio.

¶ Of the Sacramentes.

Chap. 23.

1.1.

As

AS the fathers vnder the lawe besides the veritie of the sacrifices had two chief sacramentes, to wit, circumcision and the pasouer, the dispisers and contempners whercof, were not reputed for gods people: so do we acknowledge & confesse that we nowe in the tyme of the Gospell haue two chief sacraments only, instituted by the lord Iesus, and commanded to be vsed of al those y^e wyll be reputed membris of his body. To wit, baptisme, and the supper or table of the lord Iesus, called the communion of hys bodye and hys blood. And these sacramentes aswell of old, as of the new testamēt, now instituted of God not onely to make a visibie difference betwixt his people and those that was without his league, but also to exercise the faith of his childezen, and by participation of the same sacramēts to seale in their hartes the assurance of his promise, & of that most blessed conjunction, vnion, and societie which the elect haue with their head Christ Iesus. And thus we vtterly damne the vanitie of those, that affirme sacraments to be nothyng else but naked and bare signes

The vse of
sacraments

sygnes. So we assuredlie beleue that by
 baptisme we are ingrafted in Christ Je- Baptisme
 sus, to be made partakers of his iustice,
 by which oure synnes are couered, and
 remitted. And also that in the supper The lordes
 rightlie vsed, Christ Iesus is so ioyned supper, per
 with vs, that he becometh very nozish- felye and
 ment and foode of oure soules. Not that plainly
 we imagyn any transubstantiation of described
 breade in Christses naturall body, and
 of wyne in his natural blood, as the Pa-
 pistes haue perniciouslie taught & dāp-
 nable beleued: but this vnion and con-
 iunction which we haue with the body
 & blood of Christ Iesus in the right vse
 of the sacrament, is wrought by oppera-
 tion of y^e holy gost, who by trew faith ca-
 rryeth vs aboue all thinges that are vi-
 sible, carnall, & earthly, and maketh vs
 to fede vpoⁿ the body and blood of Christ
 Iesus, which was ones brekē and shed
 for vs, which nowe is in heauē and ap-
 pereth in the presence of his father for
 vs, and notwithstandinge the far dis-
 tance of place which is betwixt his bo-
 dy now glorified in the heauen and vs
 now mortale in this earth, yet we must
 assuredlie beleue, that the bread which

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The break, is the communion of Christs body, and the cuppe which we blesse, is the cōmunion of his bloode, so that we confesse and vndoubtedlie beleeue, that the faithfull in the right vse of the lords table, do so eat the body & drinke y blood of the lord Iesus, that he remaineth in them & thei in him. Yea they ar so made fleshe of his fleshe, & bone of his bones, that as the eternal G O D hebe geneth to the fleshe of Christe Iesus (which of the owne condytpyon and nature was mortall and corruptible) lyfe & immortalitye, so doeth Christ Iesus his fleshe and blood eatē and drunkē by vs, geue vnto vs the same pzerogatiues. Which albeit we confesse ar nether geuin vnto vs at that tyme only, neither yet by the proper pōwer & vertue of the sacramēt onlie, yet we affirme that the faythfull in the right vse of the lordes table haue such coniunctiō with Christ Iesus, as y naturall man can not apprehend: yea & farther we affirme, y albeit the faithfull oppressed by negligence, and manlie in firmitie, dothe not pzoofte so muche as they wold in the very instant action of the supper, yet shall it after byyng frut furth

furth, as lyfelye seade solwen in good
ground. For the holy spirite which can
neuer be deuided from the right institu-
tion of the lord Iesus, wil not frustrate
the saythfull of the frute of that mys-
tericall action, but al these we say cometh
of trew faith which appprehedeth Christ
Iesus: who onlie maketh his sacramen-
tes effectuall vnto vs. And therefore
whosoever sclandereth vs, as that we
affirmed or beleued sacramentes to be
only naked and bare signes, do insurte
vnto vs, and speaketh against the mani-
fesse truthe. But this liberallie and
franklie we confesse, that we make dis-
tinction betwixt Christ Iesus in his e-
ternal substance, and betwixt the elemē-
tes in the sacramental sygnes. So that
we will nether worship the sygnes; in
place of that which is signified by them,
nether yet do we dispise, and interprete
them as vnprofitable, and vaine, but do
vse them with al reuerence, examining
oure selues diligently before that so we
do. Because we are assured by y^e mouth
of the Apostle, that such as eate of that
breade and drinke of that cuppe vnwoz-
thely, ar gilty of the body & of the blood

The confession of the protestantes,
of Christ Jesus.

Of the right administra-
tion of the sacramentes.

Chap. 23.

That sacraments be rightlie ministred we iudge two thinges requisite, the one that they be ministred by lawfull mynysters whom we as firme to be onely they, that are appoynted to the pzeachinge of the worde, into whose mouthes, **G O D** hath put some sermone of exhortacion, they being men lawfully chosen thereto by sum church. The other that they be mynystred in such elementes and in suche sorte, as **G O D** hath appoynted: els we affirme that they cease to be right sacramentes of Christ Jesus. And therefore it is that we syle the societie, with the Papistical church in participation of their sacramentes, fyrst because they mynysteres are no ministers of Christ Jesus (yea which is more horrible they suffer women whom the holy ghoſte will not suffer to teache in the congregation to baptise:) and secunduylve, because they haue so adulterate both the one sacrament & the

Christians
may not
participate
with the
papiſts in
their Sacra-
ments.

Women
may
not baptiſe

the other with their owne inuentions:
that no part of Chriſtes action abyde
in the originall puritie. For oyle, ſalt,
ſpattel and ſuch like in baptiſme, ar but
menns inuentions: adozation, veneration,
bearing throughe ſtrets & towneſ
and keaping of bread in bores oz boiſſes
ar pzophanation of Chriſts ſacraments
and no uſe of the ſame. For Chriſt Je-
ſus ſaid take eate. &c. do you this in reme-
braunce of me. By which wordes and
charge, he ſanctified breade and wine to
the ſacrament of his holy body & blood,
to the end that the one ſhalbe eatten, &
that al ſhuld drink of the other, and not
that they ſhoulde be kept to be worſhip-
ped and honored as **G D D**: as the Pa-
piſts haue done hertofore who alſo haue
committed ſacriledge, ſtealing from the
people the one parte of the ſacrament:
to wit the bleſſed cuppe. Moreover that
the ſacraments be rightlie uſed, it is re-
quired that the end and cauſe why the ſa-
craments were inſtitute, be vnderſtanded
& obſerued, as well of the miniſter, as by
the receauers. For if the opiniõ be chan-
ged in the receauer, þ right uſe ceaſeth
which is moſt euident, by the reſeccion of
c. iiii. the

The papi-
ſts commit
ſacriledge.

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Such as thinke not rightly of the lordes supper, receyued it not worthilie.

the sacrifices, as also if the teacher plainlie teach fals doctrine, which wer odious & abominable before God (albeit they wer his owne ordinance) because y^e wicked men vse the to an other end than God hath ordeained. The same affirme we of the sacramentes in the Papistical church in which we affirme the whole action of the lord Iesus to be adulterated as well in the externall forme, as in the ende & opinion. That Christ Iesus did & commanded to be done is euident, by the euangelistes, and by saint Paule: what the priest doth at his aultare, we need not to reherse. The end & cause of Christs institution, and why the self same shuld be vsed is expressed in these wordes: doe ye this in remembrance of me, as ofte as you shall eate of this breade, and drinke of this cuppe you shall shew fourth, that is, extoll, preache, magnifie, and praise the lordes deathe til he come: but to what ende and in what opinion the priestes say their Messe, let the wordes of the same, their owne doctours, & writings witnesse. To wit, that they as mediators betwixt Christ & his church do offer vnto God the father, a sacrifice
propiti

propiciatōie foz the synnes of the quick
& the deade. Which doctrine as blasphemous
to Christ Iesus, and makinge derogation
to the sufficiency of hys onely
sacrifice, ones offered foz purgation of
all those that shalbe sanctified, we vtter
lie abhorre, detest, and renounce.

To whom sacramentes
appertene. Chap. 24.

We confesse and acknowledge that
baptisme apperteaneth aswell to
the infantēs of the faithfull as vn-
to them that be of age and discrecion.

And so we dampne the erroz of the an-
abaptistes who denyeth baptismeto ap-
perteaine to childzen, befoze that they
haue faithe and vnderstanding.

But the supper of lordē, we confesse
to apperteaine to suche onelye as be of
the housholde of saythe, and can try,
and exampne them selues, aswell in
their faith, as in their deutie towardes
ther neighbōs. Such as eate & drink at
that holy table with out faith, or being
at discentiō & diuisiō with their bꝛethꝛē
do eate vnwoꝛthely: & therfoze it is that
in our church, our minnistres take pub-
lick, and particular examination of the
know

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knowledge and conuersation of such as
are to be admitted to the table of the
lozde Iesus.

¶ Of the ciuile Magistrate.
Chap. 15.

We confesse and acknowledge Em-
pires kingdoms, dominions, & ci-
ties, to be distincted, & ordeined by
God: the powers and authoritie in the
same, be it of emperors in their empirs
of kinges in their realmes, dukes and
princes in their dominions, & of other
magistrats in their cities, to be gods ho-
ly ordinance, ordeinæd, for manifestation
of his owne glorie, and for the singular
profit and commoditie of mankinde: so
that whosoever goeth aboute to take
away or to confound the whole state of
ciuill pollicies, now longe establiſhed,
we affirme þe same men, not only to be
enemies to mankind, but also wickedly
to fight against Gods expresse wyll.
We farther confesse & acknowledge þe
such persons as are placed in authori-
tie are to be loued, honored, feared and
holden in most reuerent estimation: be-
cause that they are the lieutenantes of
God

God, in whose seates, God hym selfe
doth syt, and iudge, yea euen y iudges
and pzinces themselues to who by god
is geuen y sworde, to y praise & defence
of good men, & to reuenge & punishe all
open malefactours. Moreouer, to kin-
ges, princes, rulers, and magistrates,
we affirme that chiefly and most princi-
pally, the conseruation, and purgation
of the religion apertaineth, so that not
only thei ar apointed for ciuil pollicie,
but also for maintenance of the true re-
ligion, and for suppressing of idolatrie
and superstition whatsover. As in Da-
uid, Josophat, Czechias, Josias and o-
thers highly comended, for their zeale in
that case mai be espied, And therfore we
confesse & auow that such as resist y su-
preame power, doing that thing which
appertaineth to his charge, doe resist
gods ordynance: and therfore can not be
giltles. And farther we affirme y who
soeuer denieth vnto them ayde, theyr
counsell and comfort, whilest y princes
and rulers vigilantly trauell in exe-
cutiō of their office, that the same men
deny their helpe, support, and counsell,
to god, who by the pzeence of his lieut-
tenant

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tenant doth craue it of them.

¶ The gyftes frely geuen to the church.

Chap. 26.

Albeit that the word of God truely
preached, & the sacramentes right-
ly ministred, & discipline executed
accozdyng to the worde of God, be the
certaine & infallible sygnes of the true
churche, we meane not that euery par-
ticular person ioyned with such com-
pany, is an elect meebre of Christ Iesus.
For we acknowledge and confesse, that
darnel, cockel, & chaffe, may be sowne,
grow, and in great abundance lye, in
the middelt of the wheat, that is, the re-
probate may be ioyned in the societie of
the elect & maye externally vse w them
the benefites of the word and sacramen-
tes. But such being but tempozall pro-
fessours in mouth, and not in heart, do
fall back and continue not to the ende.
And therfoze haue thei no fruit of Chri-
stes death, resurrection, noz ascension,
but such as w heart unfainedly beleue
and with mouthe boldlye confesse the
lord Iesus as befoze we haue said, shall
most assuredly recepue these gyftes.

Frst

First in this life the remission of synnes, and that by only faith in Chyistes blood. In so much that albeit synne remain & continually abide in these our mortall bodies, yet it is not imputed vnto vs, but is remitted and couered with Chyistes iustice. Secondly in the general iudgement, ther shalbe geue to euery man & womā, resurrection of the flesh. For the sea shal giue her dead: the earth those, that therein be inclosed, yea the eternall our God, shall streatche out his hand on the dust, and the deade shall arise vncorruptible, and that in the substance of the self same flesh, that euery man, now beareth, to receyue according to their works, gloze, or punishment. For such as now delyte in vanitie, crueltie, filthines, superstition or idolatrie, shalbe adiudged to the fire vnquenchable. In which, they shalbe tormented for euer, aswell in their owne bodies, as in their soules, which nowe they geue to serue the deuil in al abomination. But such as continue in well doyng to the end, boldly professyng the lord Iesus: we constantly beleue that they shall receyue gloze, honour, and
immor

The confession of the Protestantes
immortalitie, to raigne for euer in life
euerlasting, wth Christ Iesus, to whose
glozified body all his elect shalbe made
like, whē he shal apeare again in iudg-
ement, and shall render v^p the kyng-
dome to god his father, who then shal
be and euer shal remaine, al in all thin-
ges, god blessed for euer, to whom with
the sonne and with the holy ghost be al
honour and glozy now & euer. So be it.

A Rise O lozde, let thine enemies be
confounded, let them flye from thy
presence that hate thy godly name.
Geue thy seruantes strength to speake
thy worde in boldnes, and let all naci-
ons cleaue to thy trewe knowledge.
Amen.

From Edenburghe, the. 17. of August. 1560.
These Actes and Articles were red in the
face of the Parliament, and ratified by
the thre estates.

FINIS.

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